

J. MILTON'S

Treatise on Education

Edited with a Preface and Notes

BY

PAUL CHAUVET

THÈSE COMPLÉMENTAIRE
PRÉSENTÉE A LA FACULTÉ DES LETTRES DE L'UNIVERSITÉ
DE PARIS

PARIS

LIBRAIRIE DE LA SORBONNE ET DES LANGUES ÉTRANGÈRES

H. DIDIER, Editeur

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—
1909

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Miltonius opuscula hæc sua in
Bibliothecam antiquissimam atque
celeberrimam adsciscenda libens
tradit, tanquam in memorie per-
petuæ fanum, emeritamque, uti sperat,
invidia, calumniæque vacationem; si
Veritati, Bonoque simul Eventui satis
litatum sit. Sunt autem

De reformatione Angliæ lib. 2.

De Episcopatu Prælatice lib. 1

De ratione politice Ecclesiasticæ lib. 2.

Ad Animadversiones in Remonstrantis
Defensionem ————— lib. 1

Apologia ————— lib. 1

Doctrina, et disciplina divortii lib. 2

Judicium Buccon de Divortio lib. 1

Colasterion ————— lib. 1

Tetrachordon in aliquot præcipua
scripturæ loca de Divortio in star lib. 4

Areopagitica, sive de libertate Typo-
graphice Oratio

De Educatione Ingenueorum epistola

Poemata Latina, et Anglicana seorsim

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ERRATA

Title-Page : For, « PAR » read BY.

Page 13, line 2, The comma after respect, should come after imitation.

- 14, note 4. Add « of », after reputation.
 - 18, note 1. For documente, read documents.
 - 20, suppress note of exclamation after babblings.
 - 24, line 9, suppress « to », after throughout.
 - 24, note 3, for 1648-1723, read 1468-1523.
 - 33, line 15, for « ande very », read and every.
 - 36 note 3, for « iu », read in.
 - 39, note 12, for « practices », read practises.
 - 43, note 7, for « rudimente », read rudiments.
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PREFATORY NOTE

Many works on education have been written — more practical and better suited to the needs of our generation — since the publication in 1644 of John Milton's *Treatise on Education*. Yet, because the pamphlet is Milton's, its interest never fails; and it is good to bring it before the public from time to time, for it enshrines the thoughts of a master mind on a great theme.

The middle of the seventeenth century was very wide awake to the problems of education. Comenius gained a European fame by his books on the subject. Samuel Hartlib wrote his « Propositions » for the erecting of an agricultural college in England (1651). In 1647, Sir William Petty submitted to the Polish idealist plans for an industrial school. Milton, whose mind was ever on the alert, joined the educational reformers, — as he had joined before, or was to join later, the religious and political revolutionaries.

As Mr R. H. Quick observes in his « *Educational Reformers* », Milton's educational system reflects the general tendency of the times. The author follows As-

cham (1) and Ratich (2) in his advocacy of a training based on facts instead of words, in his hatred of bookish learning and in his stand for physical culture. Together with his contemporaries, he emphasises the cardinal point of education, which resides in the teacher's personal value, and the utility of object lessons. With theirs also, his enthusiasm loses itself in dreams.

In a rather unappreciative manner, Mr E. E. Morris has pointed out the defects of Milton's system ; that it is good only for one sex and one class ; that « science is its forte, omniscience its foible » ; that Milton legislates for « a college of Miltons » ; that he would teach agriculture through Latin, and science through Greek ; that the Academy is based on the barraek system, that the boys have no real play, and many minor offences.

All this may be clever faultfinding, but it is not true criticism. Like all the other pamphlets by Milton, the tractate on Education is an offspring of opportunity, the result of some impetus from outside, a personal, egotistical product, — and not a work of science. To examine it, like O. Browning or E. E. Morris, from a schoolmaster's point of view, is to commit nothing short of a literary blunder.

« Thereader » — says Quick — « especially if he is a schoolmaster, gasps for breath at the mere enumeration

(1) Roger Ascham, the author of « the Schoolmaster ».

(2) Ratich lived from 1571 to 1635.

of the subjects to be learned and the books to be read ». This is very possible. But he must be a very illadvised schoolmaster indeed who goes to the treatise for practical information, as ill advised as the clergyman who would search the Colasterion for a solution to the divorce problem, or the antiepiscopal pamphlets for sound rules of Church government.

Milton's « proposals... like everything connected with him, are of heroic mould ». His scheme, if utopic, is magnificent and comprehensive. The tractate is a psychological (1), and not a scientific document : it throws less light on the subject treated than on Milton's temperament. The details, under their appearance of precision, are mere trumpery. But it is the spirit that matters, and the lofty ideals of education, coming after the Quixotic dreams for the freedom of the home and the liberty of the State. Milton aims high in the tractate on Education like everywhere else. His impossible desires may bring a smile to the lips of the schoolmaster, but his heroic dash at the sublime deserves some higher recognition. His definition of education alone stamps the tiny pamphlet with the seer's insight, and the plan that looks in the education of young men for a link between God and the spirit of man is worthy of Milton's devout soul.

(1) « Its interest is wholly biographical. » (Pattison.) — « The fruit of an impulse from without » (Garnett). — « A guiding light by which to steer » (E. Dowden).

The tractate on Education was first published in June 1644 in the shape of a small in-quarto booklet of eight pages, printed in very small type. It was anonymous and had no title-page. Twenty-nine years later, in 1673 (1), when Milton published a second edition of his minor poems, he reprinted, in better form of type, the pamphlet at the end of his book.

Later, the pamphlet was printed separately more than once. According to Todd, it was republished in 1751 for the special benefit of the future George III; it appeared, together with *Areopagetica*, in Blackburne's edition of 1780; then again (with gross mistakes), in 1818, as part of a prospectus for a new school in Edinburgh (2).

The only separate editions accompanied by notes are those of Mr Oscar Browning (3) and Mr E. E. Morris (4),

(1) « Poems, etc., upon several occasions, by Mr John Milton. Both English, and Latin, etc. Composed at several times, with a small tractate of Education to Mr Hartlib. »

(2) « Milton's plan of education in his letter to Hartlib (now very scarce); with the plan of the Edinburgh academical institution, founded thereon ». The prospectus is reproduced in vol. XVII of the « Pamphleteer », bearing the date of 1820, London.

(3) Milton's Tractate on education. A facsimile reprint from the edition of 1673, edited with an introduction and notes by Oscar Browning, M. A., fellow and lecturer of King's College, Cambridge, and formerly assistant-master at Eton college. Cambridge and London, 1883.

(4) Milton. Tractate of education. Edited with an introduction and notes, by Edward E. Morris, M. A., Professor of English literature in the University of Melbourne. MacMillan and Co, 1895.

the latter being unquestionably the better arranged and more correct of the two.

It may be interesting to note that two translations of the Tractate have been published in the French language (1).

The present text is an exact reproduction of the first edition of 1644, as it is preserved in the Bodleian Library, Oxford. There are three copies extant, two of which are particularly interesting : in one of them, the small treatise is bound between the *Areopagetica* and the *Tenure* ; there is no title-page, and the text begins at the top of the first page, right beneath a decorative « motif ». Facing the title page of the volume, where the titles of the works bound together appear in what is believed to be Milton's handwriting, with the words « all written by Joh. Milton », in red ink, — we read the following signatures : — Rigby, Alice Rigby, Lucy Hesketh, Edward Rigby.

Another copy, exactly similar to the one just described, appears bound in a volume which is classed among the rarities of the Bodleian Library and which can be seen under glass cover in Duke Humphrey's Hall on the first floor of the old building. The volume is made rare by the fact that the first page — a dedicatory note to John Rous, the then Curator of the Bodleian Library — is one of the best Latin autographs in the hand of

(1) In 1746, by J. B. Le Blanc and in 1823 by E. Aignan.

Milton that have come down to us. A facsimile of the autograph, taken especially for this edition by the Photographic Department of the Clarendon Press, has been reproduced at the beginning of this volume. It will be seen that, in the table of contents, the small tractate (*De educatione ingenuorum epistola*), appears immediately before the « *Poemata latina...* », which, by the way, have been left out of the volume entirely.

The reason why I have copied the 1644 edition is very simple. Considering that the choice is very limited, between the two editions published in Milton's lifetime : 1644 and 1673 ; considering also that the 1673 edition was printed almost at the eve of Milton's death, when he was harassed by age and sickness and — what is more serious still — hindered by blindness from revising his work, it is impossible to look upon that edition of 1673 as an improvement upon its 1644 predecessor ; there is not one word in it that can throw the slightest light on the meaning of the text and Mr Oscar Browning's idolatrous freak in reprinting an exact facsimile of that lame and blind specimen of literature, with its gross errors and stupid misprints, might well be denounced as a piece of frenzied criticism.

I shall only add a few words more. Though I have reproduced the text of 1644 in its integrity, yet I have not been so blind to its many shortcomings that I have not tried to make it more readable for modern readers.

I have broken up the compact, heavy text of the original into as many paragraphs as the sense allowed. The orthography has been modernised and the punctuation is my own to a large extent.

Paul CHAUVET.

Paris, october 19th 1908.

OF EDUCATION
TO MASTER SAMUEL HARTLIB (1)

Master Hartlib (2),

I am long since persuaded that, to say or do aught worth memory and imitation no purpose or respect (3), should sooner move us than simply the love of God and of mankind. Nevertheless, to write (4) now the reforming of Education, — though it be one of the greatest and noblest designs that can be thought on, and for the want whereof this nation perishes (5), — I had not yet at this time been induced, but by your earnest entreaties and serious conjurements (6); as having (7) my mind for the present half diverted in the pursuance

(1) Facsimile of 1673 : Of Education. To Master Samuel Hartlib. Written above twenty years since. According to Masson (III. 233), the treatise was first published on June 5th 1644. It was reprinted in 1673 at the end of the 2d edition of the minor poems.

(2) 1673 : Mr Hartlib. On this well known friend of Milton, cf. Masson (III. 193).

(3) Note heaviness of inverted construction. Respect here means consideration.

(4) We would now say « about » after write.

(5) Is perishing would be the modern form. Note heaviness of style.

(6) Obsolete for conjurations or prayers.

(7) A strange construction ; we would say : as I have.

of some other assertions (1), the knowledge and the use of which cannot but be a great furtherance both to the enlargement of truth and honest living, with much more peace (2).

Nor should the laws (3) of any private friendship have prevailed with me to divide thus or transpose my former thoughts, but that I see those aims, those actions which have won with me the esteem of a person sent hither (4) by some good providence from a far country, to be the occasion and the incitement of great good to this island. And, as I hear, you have obtained the same repute with men of most approved wisdom, and some of highest authority among us ; not to mention the learned correspondence (5) which you hold in foreign parts and the extraordinary pains and diligence which you have used in this matter, both here and beyond the seas, either by the definite will of God so ruling or the pe-

(1) An allusion to the *Divorce tractates* and the *Areopagetica*. The *Doctrine and Discipline* was published 3 months before the treatise on Education, « Bucer » five weeks later, and *Areopagetica* on Nov. 24th 1644.

(2) A glimpse into Milton's miserable married life. More freedom, more peace and blessedness was his constant cry.

(3) Laws here means claims.

(4) Morris explains : « have won you with me the reputation being a person sent hither ». He is right in assuming that this somewhat embarrassed sentence does not refer to Comenius.

(5) Friendly intercourse. Cf « Holding also good correspondence with the other great men in the state ». (Bacon quoted by Webster).

culiar sway of nature, which also is God's working (1).

Neither can I think that, so reputed and so valued as you are, you would, to the forfeit (2) of your own discerning ability, impose upon me an unfit and over-ponderous argument (3), but that the satisfaction which you profess to have received from those incidental discourses which we have wandered into has pressed and almost constrained (4) you into a persuasion that, what (5) you require from me in (6) this point, I neither ought nor can in conscience defer beyond this time both of so much need at once and so much opportunity to try what God has determined (7).

I will not resist, therefore, whatever it is either of divine or humane (8) obligation (9) that you lay upon me; but will forthwith set down in writing, as you request me, that voluntary (10) idea (11) which has long in

(1) An interesting remark. In one of his religious pamphlets, Milton assimilates the law of Nature to the law of God.

(2) Obsolete for injury or wrong.

(3) Argument, meaning a theme or a topic. Cf. the « argument » at the beginning of every book in *Paradise Lost* or *Paradise Regained*.

(4) The etymological meaning of to constrain (to draw tight, to secure by chains), conveys a stronger idea of compulsion than to press.

(5) Another inversion. What is the object after defer.

(6) On would be the modern form.

(7) Rather cryptic. Milton probably means that it would have been a pity not to profit by the movement then afoot to produce his own plan of education.

(8) Obsolete for human.

(9) Rare for obligation. The example is quoted by Webster.

(10) Voluntary means spontaneous.

(11) In italics in original. Milton is using the word in its Greek or

silence presented itself to me of a better education, in extent and comprehension far more large, and yet of time far shorter and of attainment far more certain than has been yet in practice. Brief I shall endeavor to be : for that which I have to say assuredly this nation has extreme need should be done sooner than spoken. To tell you therefore what I have benefited herein (1) among old renowned authors, I shall spare ; and to search what many modern Januas (2) and Didactics more than ever I shall read have projected, my inclination leads me not. But if you can accept of these few observations which have flowered off (3) and are as it were the burnishing of many studious and contemplative years altogether spent in the search of religious and civil knowledge, and such as pleased you so well in the relating, I here give you them to dispose of.

The end then of learning is to repair the ruins (4) of our first parents by regaining to know God aright (5) and out of that knowledge to love him, to imitate him,

rather Platonic sense. Morris points with reason to the modern degrading abuse of the word. The Platonic meaning appears also in P. L. VII, 557.

(1) In this matter of education.

(2) In italics. A reference to Comenius' work, *Janua linguarum reserata*, 1631, and *Didactica magna*, cir. 1644. Comenius, an educational reformer of some value, lived from 1592 to 1671.

(3) As flowers by sublimation. Webster's explanation. Milton's thoughts on education are the polish, not the substance of his life's work.

(4) Ruin, reprint of 1780.

(5) The modern form, rightly, is less picturesque.

to be like him — as we may the nearest by possessing (1) our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection.

But because our understanding cannot in this body found itself (2) but on sensible (3) things, nor arrive so clearly to the knowledge of God and things invisible as by orderly conning over (4) the visible and inferior creature (5), the same method is necessarily to be followed in all discreet teaching. And seeing every nation affords not experience and tradition enough for all kind of learning (6), therefore we are chiefly taught the languages (7) of those people who have at any time been most industrious after wisdom; so that language is but the instrument conveying to us things useful to be known; and though a linguist should pride himself to have (8) all the tongues that Babel (9)

(1) This use of the verb is now obsolete, except in the reflective voice : to possess oneself of.

(2) The passive form : be founded, would be more modern.

(3) This meaning of the word is now obsolete ; it has been preserved, however, in the noun « sensible », meaning a thing that comes under the senses.

(4) To con is to get to know ; conning over means studying.

(5) Creature here means creation.

(6) The reprint of 1780 has « and » before therefore.

(7) Language, reprint of 1780.

(8) Cf. Bacon : One that hath the language.

(9) Italics in original.

cleft the world into, yet, if he have (1) not studied the solid things in them as well as the words and lexicons (2), he were (3) nothing (4) so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only.

Hence appear the many mistakes which have made learning generally so unpleasing and so unsuccessful. First, we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek as might be learnt otherwise easily and delightfully in one year. And that which casts our proficiency therein so much behind is our time lost partly in too oft idle vacancies (5) given both to schools and universities, partly in a preposterous exaction, forcing the empty wits of children to compose themes (6), verses (7) and orations, which are the acts of ripest judgement and the final work of a head filled by long reading and observing with elegant maxims and copious

(1) The use of the subjunctive after if is now obsolete except in official documents.

(2) Dictionary; now used only to denote a dictionary of the Greek language.

(3) Would be.

(4) Used adverbially.

(5) Browning takes this to refer to the numberless Saints' Days, which were then universally observed. Note the word vacancy used in exactly the same sense as the French word *vacance*, holiday.

(6) A theme is a composition on a given subject.

(7) Locke attacked this absurd practice fifty years later, and even now, it is held in honor in some schools.

invention. These are not matters to be wrung from poor striplings, like blood out of the nose or the plucking of untimely fruit ; besides the ill habit which they get of wretched barbarising against the Latin and Greek idiom (1), with their untutored (2) anglicisms (3), odious to be read, yet not to be avoided without a well continued and judicious conversing among pure (4) authors digested, which they scarce taste ; whereas, if, after some preparatory grounds of speech by their certain (5) forms got into memory, they were led to the praxis (6) thereof in some chosen short book lessoned (7) throughly (8) to them, they might then forthwith proceed to learn the substance of good things, and Arts (9) in due order, — which would bring the whole language quickly into their power.

This I take to be the most rational and most profitable way of learning languages, and whereby we may best hope to give account to God of our youth

(1) Idiom in italics in original.

(2) Cf Shakespeare, II Henry VI, III, 2 : Some stern, untutored churl.

(3) Anglicisms in italics in original.

(4) Pure : with reference to style and language.

(5) Certain here means regular. Note inversion.

(6) Greek for practice.

(7) Obsolete : imparted by means of lessons.

(8) Obsolete for thoroughly.

(9) The trivium and quadrivium of the Middle Ages ; the word arts is still used in the same sense in the locutions Master of Arts and Bachelor of Arts. Cf. Shakespeare, Taming of the Shrew : « Padua, nursery of Arts ».

spent herein (1). And for the usual method of teaching Arts, I deem it to be an old error of universities not yet well recovered from the scholastic grossness of barbarous ages (2), that, instead of beginning with Arts most easy — and those be such as are most obvious to the sense (3) — they present their young unmatriculated (4) novices at first coming with the most intellectual (5) abstractions of logic and metaphysics; so that they, having but newly left those grammatic flats and shallows where they stuck unreasonably to learn a few words with lamentable construction, and now on the sudden (6) transported under another climate to be tossed and turmoiled (7) with their unballasted wits in fathomless (8) and unquiet deeps of controversy, do for the most part grow into hatred and contempt of learning, mocked and deluded all this while with ragged (9) notions and babblements (9), while they expected worthy and delightful knowledge; till poverty or

(1) Very Miltonian. Milton is ever thinking of the great Taskmaster.

(2) Morris points to the fact that the Middle Ages are no longer considered barbarous.

(3) The senses. This is the modern point of view.

(4) A very picturesque word.

(5) Intellectual: pertaining to the intellect or understanding.

(6) Note rugged, if forceful, style; also the disorder of construction.

(7) Note alliteration. Morris says that the whole sentence appears in one of Spenser's works. Turmoiled is now obsolete.

(8) Fathomless obsolete for fathomless.

(9) Very picturesque for broken; babblements means babblings!

youthful years (1) call them importunately their several (2) ways and hasten them with the sway of friends either to (3) an ambitious and mercenary, or ignorantly zealous divinity (4); some allured to the trade of law, grounding their purposes, not on the prudent and heavenly contemplation of justice and equity which was never taught them, but on the promising and pleasing thoughts of litigious terms (5), fat contentions (6) and flowing fees; others betake them (7) to State affairs, with souls so unprincipled (8) in virtue and true generous breeding that flattery and court shifts and tyrannous aphorisms appear to them the highest points of wisdom, instilling (9) their barren hearts with a conscientious slavery if, as I rather think, it be not fained (10); others lastly, of a more delicious (11) and airy spirit, retire themselves, knowing no better, to

(1) Not clear; Milton probably refers to the impatience of youth, as the pleasures of that age are mentioned a few lines below.

(2) Several in the sense of separate.

(3) Either would be more correct after to.

(4) Milton hates the clergy. Divinity here is used in the sense of orders.

(5) A term is the period during which the courts of law are open.

(6) Contentions here means legal disputes.

(7) Themselves.

(8) Cf. Comus : Or so unprincipled in virtue's book.

(9) We would say: instilling into [their barren hearts, suppressing with.

(10) Fained stands here for feigned or pretended. Milton does not even give courtiers the credit of hypocrisy, but terms them slaves conscious of, and rejoicing in, their slavery.

(11) Particular, refined.

the enjoyments of ease and luxury, living out their days in feast and jollity; which indeed is the wisest and the (1) safest course of all these, unless they (2) were with more integrity undertaken.

And these are the errors (3), and these are the fruits of misspending our prime youth at the schools and universities as we do, either in learning (4) mere words or such things chiefly as were better unlearned. I shall detain you now (5) no longer in the demonstration of what we should not do, but straight conduct ye to a hill side where I will point ye out the right path of a virtuous and noble education, laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side that the harp of Orpheus was not more charming. I doubt not but ye shall have more ado (6) to drive our dullest and laziest youth, our stocks and stubs (7), from

(1) Omitted in reprint of 1780.

(2) « They » refers to all these (callings). Rather slipshod. The sentiment expressed here is to be found also in *Lycidas*, where the poet says : « Were it not better done as others use, To sport with Amaryllis in the shade, Or with the tangles of Neaera's hair? »

(3) « And these are the errors » omitted in facsimile of 1673, also (erroneously, it seems) in Morris' edition.

(4) « In learning either » would now be more correct.

(5) Now is omitted in the facsimile of 1673 and in Morris' edition.

(6) To do, implying then as now an idea of effort.

(7) Cf. Shakespeare, *Taming of the Shrew*, I, I, l. 31.

« Let's be no stoics nor no stocks, I pray ».

A stock, or stubb, is the stump of a tree. It is interesting to note that the French « souche » has the same pejorative meaning.

the infinite desire of such a happy nurture (1) than we have now to hale and drag our choicest and hopefullest wits to that asinine feast of sowthistles and brambles which is commonly set before them, as all the food and entertainment of their tenderest and most docible (2) age.

I call therefore a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices (3) both private and public of peace and war. And how all this may be done between twelve and one and twenty, less time than is now bestowed in pure trifling at grammar and sophistry (4), is to be thus ordered.

First to find out (5) a spacious house and ground about it fit for an academy and big enough to lodge a hundred and fifty persons, whereof twenty or thereabout may be attendants, all under the government of one who shall be thought of desert (6) sufficient and ability either to do all or wisely to direct and oversee it done. This place should be at once both school and

(1) Also used by Spenser.

(2) Meaning teachable. Not docilis, but docibilis.

(3) Offices here means duties.

(4) Sophistry in italics in original. — We would say trifling with.

(5) Morris says that this is no sentence. The construction, though rare, might be compared to the French use of the infinitive, so common for the communication of orders, instructions or explanations; prendre un lièvre; marcher au pas, etc.

(6) Desert means merit.

university, not needing (1) a remove to any other house of scholarship, except it be some peculiar (2) college of law or physic, where they mean to be practitioners; but as for those general studies which take up all our time from Lilly (3) to the commencing (4), as they term it, master of art, it should be absolute (5). After this pattern, as many edifices may be converted to this use as shall be needful in every city throughout to this land (6), — which would tend much to the increase of learning and civility everywhere. This number, less or more thus collected, to the convenience of a foot company or interchangeably two troops of cavalry, should divide their day's work into three parts, as it lies orderly : their studies, their exercise and their diet.

For their studies, first they should begin with the chief and necessary rules of some good grammar (7),

(1) Morris has here heeding with an H instead of needing, a strange error, — and adds in a note : « Not a correctly used present participle; it cannot agree with place. » The meaning with needing is obvious.

(2) Special.

(3) The Latin primer. William Lilly (1648-1723), first master of St Paul's school, published a Latin grammar with Colet, Erasmus and Cardinal Wolsey.

(4) A technical university term for taking a degree. At Cambridge, the great commencement was the time when the higher degrees were conferred.

(5) « It » refers to the place of the school, and « absolute » is used in the etymological meaning : without break, self-contained.

(6) Something like the spread of lycées in modern France.

(7) A Latin grammar, naturally.

either that now used or any better; and while this is doing (1), their speech is to be fashioned to a distinct and clear pronunciation, as near as may be to the Italian (2), especially in the vowels. For we Englishmen, being far Northerly, do not open our mouths in the cold air wide enough to grace a Southern tongue, but are observed by all other nations to speak exceeding (3) close and inward, so that to smatter Latin with an English mouth is as ill a hearing as law French (4).

Next, to make them expert in the usefulest points of grammar and withal to season (5) them and win them early to the love of virtue and true labor, ere any flattering seducement or vain principle seize them wandering, some easy and delightful book of education would (6) be read (7) to them, whereof the Greeks have store as Cebes (8), Plutarch (9) and other Socratic dis-

(1) A modern Americanism for going on.

(2) Italian in italics in original. These remarks on the English pronunciation of the Latin tongue are to the point and deserve the close attention of contemporary schoolmasters.

(3) Exceedingly.

(4) By law French is meant the corrupt Norman French which was then in use in the English lawcourts.

(5) To prepare.

(6) Should.

(7) Browning asks : « In what language? Certainly not in Greek, perhaps not even in Latin » Whereupon Morris remarks : If not, it is a little difficult to see how reading would make them « expert in the usefulest points of grammar. »

(8) A disciple of Socrates, to whom a treatise on human life, the *Pinax*, was wrongly attributed. (Italics in original).

(9) Italics. Plutarch wrote several moral essays.

courses; but in Latin we have none of classic authority extant, except the two or three first books of Quintilian (1) and some select pieces elsewhere. But here the main skill and ground work will be to temper (2) them such lectures and explanations upon every opportunity as may lead and draw them in willing obedience, enflamed (3) with the study of learning and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy patriots (4), dear to God and famous to all ages; that they may despise and scorn all their childish (5) and ill taught (6) qualities (7) to delight in manly and liberal exercises; — which he who hath the art and proper eloquence to catch them with, what with mild and effectual (8) persuasions, and what with the intimation of some fear (if need be), but chiefly by his own example (9) might in a short space gain them to an incredible diligence and courage, infusing into their young breast

(1) Italics. Quintilian was a famous master and the preceptor of Domitian's great-nephew.

(2) To arrange, mix up, combine, as if speaking of a medicine.

(3) We now say inflamed.

(4) Milton is intensely English.

(5) Puerile, weak.

(6) Ill guided.

(7) Properties or attributes.

(8) Meaning : efficient.

(9) Milton always believes in persuasion and scorns the idea of violence in the attainment of either civil or religious liberty.

such an ingenuous and noble ardor as would not fail to make many of them renowned and matchless men.

At the same time, some other hour of the day, might be taught (1) them the rules of arithmetic and soon after the elements of geometry, even playing (2), as the old manner was. After evening repast, till bedtime, their thoughts will be best taken up in the easy grounds (3) of religion and the story of Scripture. The next step would be to the authors of (4) agriculture (5), Cato (6), Varro (7) and Columella (8), for the matter is most easy; and if the language be difficult so much the better; it is not a difficulty above their years. And here will be an occasion of inciting and enabling them hereafter to improve the tillage of their country, to recover the bad soil, and to remedy the waste that is made of good : for this was one of Hercules' praises (9).

Ere half these authors be read — which will soon be

(1) Note inversion.

(2) Plato more than once represents Socrates as giving geometry lessons in the palaestra.

(3) Rudiments, as in other passages.

(4) Of omitted in facsimile of 1673.

(5) Agriculture, Cato, Varro and Columella in italics in original.

(6) Cato the elder, author of the « *De re rustica*. »

(7) M. Terentius Varro also wrote a « *de re rustica* » in three vols.

(8) The author of yet another « *de re rustica* » in twelve volumes.

(9) That is, one of the deeds for which Hercules was praised. Milton here advocates technical education and thus shows himself, as usual, in advance of his time.

with plying (1) hard and daily — they cannot choose but be masters of any ordinary prose (2); so that it will be then seasonable for them to learn in any modern author the use of the globes and all the maps, first with the old names, and then with the new (3). Or they might be then capable to (4) read any compendious (5) method of natural philosophy (6), and at the same time (7) might be entering into the Greek tongue, after the same manner as was before prescribed in the Latin; whereby the difficulties of grammar being soon overcome, all the historical (8) physiology of Aristotle and Theophrastus (9) are open before them and, as I may say, under contribution (10). The like access will be to Vitruvius (11), to Seneca's natural questions (12), to (13)

(1) Quoted by Webster in his Dictionary.

(2) Latin prose.

(3) The meaning here is somewhat vague. A possible explanation is that on some globes and maps (like the tapestry map of England which is on view at the Bodleian library, Oxford), the names of the countries and towns appeared in their Latinised form*, while on others the vernacular names were employed.

(4) The rule now is to say capable of...

(5) Abridged.

(6) Physics.

(7) Note bold omission of « they ».

(8) Historical. Somewhat vague. Perhaps used in the sense of theoretical, as opposed to instrumental.

(9) Aristotle's great successor.

(10) In the sense of imposition or tax.

(11) Wrote ten books on architecture. His style is very obscure.

(12) In seven books.

(13) Italics are used in the original for Aristotle, Theophrastus, Seneca.

Mela (1), Celsus (2), Pliny (3) or Solinus (4). And having thus passed the principles of arithmetic, geometry, astronomy and geography, with a general compact (5) of physics, they may descend in mathematics to the instrumental (6) science of trigonometry (7) and from thence to fortification, architecture, enginery (8) or navigation. And in natural philosophy they may proceed leisurely from the history of meteors, minerals, plants and living creature as far as anatomy. Then also in course might be read to them, out of some not tedious writer, the institution (9) of physic, that they may know the tempers (10), the humors, the seasons and how to manage a crudity (11), which he who can wisely and timely do is not only a great (12)

(1) A Latin geographer, wrote *de Situ orbis* in three books.

(2) Celsus wrote eight books « *de re medica* », and has been called the Cicero of medicine.

(3) This may refer to either the elder or the younger Pliny.

(4) Edited by Saumaise, Morris says. This author has been nicknamed Pliny's ape. His *Polyhistor* is a gross plagiary of Pliny the Elder's compilations.

(5) Compact in the sense of body.

(6) Perhaps, as opposed to historical above.

(7) Land surveying.

(8) Artillery.

(9) Obsolete for elements.

(10) The four temperaments (melancholic, sanguine, lymphatic, choleric) engendered by the four humors. Seasons here means the effects of seasons on the health.

(11) Indigestion.

(12) Italics are used in the original for : Mela, Celsus, Pliny, Solinus, arithmetic, geometry, astronomy, geography, mathematics, trigonometry, architecture, meteors.

physician to himself and to his friends, but also may at some time or other save an army by this frugal (1) and expenseless means only and not let the healthy and stout bodies of young men rot away under him for want of this discipline (2) : which is a great pity and no less a shame to the commander (3).

To set forward all these proceedings (4) in nature and mathematics, what hinders but that (5) they may procure, as oft as shall be needful, the helpful experiences of hunters, fowlers, fishermen, shepherds, gardeners, apothecaries (6); and in the other sciences (7) architects, engineers, mariners, anatomists, who doubtless would be ready, some for reward and some to favor such a hopeful seminary. And this will give them such a real tincture of natural knowledge as they shall never forget, but daily augment with delight. Then also those poets which (8) are now counted most hard will be both facile and pleasant : Orpheus (9, 10),

(1) Economical.

(2) In the Latin sense, instruction.

(3) A hint at the earl of Essex, commander of the Parliamentary army, who was defeated in Cornwall and had to resign his commandment owing to the dilapidated state of his army.

(4) University term. We say, to proceed in law or physic.

(5) In Latin *quin*.

(6) Archaic for pharmacist or even pharmacien.

(7) Branches of knowledge ; the word was not then specialised as it is today.

(8) Note which, applied to a person. Cf « Our Father, which art... »

(9) A great favorite in Milton's time.

(10) Italics are used in the original for : apothecaries, anatomists, Orpheus.

Hesiod (1), Theocritus (2), Aratus (3), Nicander (4), Oppian (5), Dionysius (6), and in Latin Lucretius (7), Manilius (8) and the rural part of Virgil (9).

By this time (10), years and good general precepts will have furnished them more distinctly with that act of reason which in ethics is called *proairesis* (11), that they may with some judgment contemplate (12) upon moral good and evil. Then will be required a special reinforcement of constant and sound endoctrinating to set them right and firm, instructing them more amply in the knowledge of virtue and the hatred of vice, while their young and pliant affections are led through all the moral works of Plato (13), Xenophon (14, 15),

(1) A famous Greek didactic poet.

(2) The Sicilian idyllist.

(3) The poet astronomer.

(4) A Greek physician. author of two very poor poems, *Theriaca* and *Alexipharmaca*.

(5) The author of *Haliutica* and *Cynegetica*.

(6) Perhaps Dionysius of Halicarnassus, the author of the « Roman antiquities ».

(7) The great writer of the « *de Natura rerum* ».

(8) Wrote a poem on astronomy.

(9) Eclogues and Georgics.

(10) The pupils are now between fifteen and sixteen years of age.

(11) In English : choice, determination.

(12) Meditate.

(13) Most of Plato's dialogues are moral dissertations.

(14) Xenophon has written a few philosophical essays, the *Banquet* among others.

(15) Italics are used in the original edition for : Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysius, Lucretius, Manilius, ethics, *proairesis*, Plato, Xenophon.

Cicero, Plutarch (1), Laertius (2) and those Locrian remnants (3), but still (4) to be reduced (5) in their nightward studies, wherewith they close the day's work, under the determinate (6) sentence of David or Salomon or the Evangels (7) and apostolic Scriptures.

Being perfit (8) in the knowledge of personal duty, they may then begin the study of economies (9); and either now or before this they may have easily learnt at any odd hour the Italian tongue (10). And soon after, but with wariness and good antidote, it would be wholesome enough to let them taste some choice comedies, Greek, Latin or Italian (11), those tragedies also that treat of household matters, as Trachiniae (12), Alcestis (13), and the like. The next (14)

(1) The Lives of Plutarch are famous.

(2) Diogenes Laertius, so called from the Cilician town where he was born. Wrote : *de vitis, dogmatibus et apophthegmatibus clarorum philosophorum*.

(3) A reference to the fragments left by Timaeus of Locri.

(4) Always, constantly, as in Shakespeare.

(5) Meaning : brought under.

(6) Fixed, conclusive. No heathen author can supersede the Scripture in the moral education of children.

(7) Evanges, in 1673 facsimile.

(8) Obsolete for perfect, used by Chaucer.

(9) Economics in 1673 facsimile and Morris edition. The meaning is : the art of managing a household.

(10) Morris thinks, rightly, that this is an afterthought.

(11) Goldoni's for instance.

(12) A drama by Sophocles.

(13) By Euripides.

(14) Italics in the original for : Cicero, Plutarck, Laertius, Locrian, David, Salomon, apostolic, Italian, Trachiniæ, Alcestis.

remove must be to the study of politics (1), to know the beginning, end and reasons of political societies, that they may not, in a dangerous fit of the commonwealth, be such poor, shaken, uncertain reeds, of such a tottering conscience as many of our great counsellors have lately shown themselves (2), but stedfast pillars of the State. After this, they are to dive into the grounds of law and legal justice, delivered first, (and with best warrant), by Moses (3), and, as far as human prudence can be trusted, in those extolled remains of Grecian law-givers, Lycurgus, Solon (4), Zaleucus, Charandas (5); and thence to all the Roman edicts (6) and tables (7) with their Justinian (8); and so down to the Saxon and common law of England and the statutes (9). Sundays also and every evening may be now understandingly spent in the highest matters (10)

(1) Political philosophy.

(2) This is meant to reflect on some of the great Republican leaders.

(3) An allusion to the Ten Commandments, and a proof of Milton's somewhat narrow faith in the Scriptures.

(4) Lycurgus and Solon, the two great lawgivers of Greece.

(5) Zaleucus gave laws to the Locrians, and Charandas to Sicily.

(6) The Edicts of the praetors.

(7) The Law of the Twelve Tables.

(8) Compiler of the Justinian Code (529, A. D.).

(9) Statute is the recognised term for a specific law made by a legislature.

(10) Italics are used in the original for : politics, Moses, Lycurgus, Solon, Zaleucus, Charandas, edicts, Justinian, Saxon.

of theology and Church history, ancient and modern ; and ere this time, the Hebrew tongue at a set hour might have been gained (1), that the Scriptures may be now read in their own original (2) ; whereto it would] be no impossibility to add the Chaldey (3) and the Syrian dialect.

When all these employments are well conquered, then will the choice histories, heroic poems and Attic tragedies of stateliest and most regal argument (4), with all the famous political orations, offer themselves ; which, if they were not only read, but some of them got by memory and solemnly pronounced with right accent and grace (as might be taught), would endue them (5) even with the spirit and vigor of Demosthenes or Cicere (6), Euripides or Sophocles.

And now lastly will be the time to read with them those organic (7) arts which enable men to discourse and write perspicuously, elegantly and according to the fitted style of lofty, mean or lowly (8). Logic (9) there-

(1) Note inversion.

(2) Original in facsimile of 1673. Milton himself was a good Hebrew scholar and never read his Old Testament except in the original.

(3) We now say : Chaldean or Chaldaic.

(4) Meaning : subject.

(5) The students.

(6) With an e in original.

(7) Organic in the sense of instrumental.

(8) The recognised scale of styles.

(9) Italics are used in the original for : Theology, Chaldey, Syrian, heroic, poems, Attic, Demosthenes, Cicere, Euripides, Sophocles.

fore — so much as is useful — is to be referred (1) to this due place with all her well couched (2) heads and topics (3), until it be time to open her contracted palm (4) into a graceful and ornate rhetoric taught out of the rule of Plato, Aristotle, Phalereus (5), Cicero, Hermogenes (6), Longinus (7); to which poetry would be made subsequent, or indeed rather precedent, as being less subtle and fine, but more simple, sensuous (8) and passionate (9). I mean not here the prosody of a versè, which they could not but have hit on before among the rudiments of grammar; but that sublime art which in Aristotle's Poetics, in Horace and the Italian commentaries of Castelvetro (10), Tasso, Mazzoni and others teaches what the laws are of a true epic (11)

(1) This sense of « referred » is not modern.

(2) Meaning arranged. Cf a well couched letter, meaning a well composed letter.

(3) In the sense of the Latin : *loci communes*.

(4) Logic was compared by Aristotle and others to a closed fist, rhetoric to an open palm.

(5) Demetrius, born at Phalerus, has left a Treatise on elocution, which is now considered apocryphal.

(6) A Greek rhetor who wrote several books on his art.

(7) The famous author of the « Treatise on the Sublime ».

(8) Sensuous : Pertaining to the senses ; example, quoted by Webster.

(9) Susceptible of passion, as opposed to intellect.

(10) Lodovico Castelvetro wrote a remarkable book on Aristotle's Poetics (1570) ; Milton, in his dislike of everything | not classical, forgets that Sir Philip Sidney had written an excellent « Apologie for Poetrie » in 1595.

(11) Italics are used in the original for : Plato, Aristotle, Phalereus, Cicero, Hermogenes, Longinus, Poetics, Horace, Italian, Castelvetro, Tasso, Mazzoni, epic.

poem, what of a dramatic, what of a lyric, what decorum (1) is, which is the grand masterpiece (2) to observe. This would make them soon perceive what despicable creatures our common (3) rhymers and playwrights (4) be and show them what religious (5), what glorious and magnificent use might be made of poetry both in divine and humane things. From hence (6) and not till now will be the right season of forming them to be able writers and composers in every excellent matter, when they shall be thus fraught (7) with an universal insight into things. Or whether (8) they be to speak in Parliament or Council, honor and attention would be waiting on their lips. There would then also appear in pulpits other visages, other gestures and stuff otherwise wrought (9) than what we now sit under (10) oftentimes to as great a trial of our patience as any other (11) that they preach to us.

These are the studies wherein our noble and our gentle

- (1) Suitableness of speech to character.
- (2) The supreme achievement to aim at.
- (3) Comm in facsimile of 1673.
- (4) Playwriters in facsimile of 1673. What about Shakespeare?
- (5) Milton is ever full of religion.
- (6) Webster says : from hence, though a pleonasm, is fully authorised by the usage of good writers.
- (7) Stored, filled.
- (8) In case.
- (9) What about Jeremy Taylor?
- (10) Morris calls this a curious « modernism ».
- (11) Italics are used in the original for : dramatic, lyric.

youth ought to bestow their time in a disciplinary way from twelve to one and twenty, unless they rely more upon their ancestors dead than upon themselves living; — in which methodical course it is so supposed they must proceed by the steady pace of learning onward as (1) at convenient times for memory's sake to retire back into the middle ward (2) and sometimes into the rear of what they have been taught, until they have confirmed and solidly united the whole body of their perfected knowledge, like the last embattling of a Romane (3) legion. Now will be worth the seeing what exercises and what (4) recreations may best agree and become (5) these studies (6).

The course of study hitherto briefly described is — what I can guess by reading (7) — likest to those ancient and famous schools of Pythagoras, Plato (8), Iso-

(1) So...as, a Latin construction expressing limitation.

(2) A military simile. The middle ward is the central part of a column, between the vanguard and rearguard. Note heavy construction.

(3) Roman.

(4) What, omitted, facsimile of 1673.

(5) Agree with and suit.

(6) The original has here, coming after studies, and printed as a sub-title in larger characters, the words : their exercise. I believe, with Morris, that such an important position in the text is not in the least justified, and that a mention of the freak in a footnote, while it respects the rights of Milton as an author, saves an already encumbered text from further disfigurement.

(7) Meaning : as far as I can guess.

(8) Italics are used in the original for : Pythagoras, Plato.

crates, Aristotle and such others, out of which were bred up such a number of renowned philosophers, orators, historians, poets and princes all over Greece, Italy and Asia (1), besides (2) the flourishing studies (3) of Cyrene (4) and Alexandria. But herein it shall exceed them and supply a defect as great as that which Plato noted in the commonwealth of Sparta : whereas that city trained up their youth most for war and these (5), in their academies and lycaenum (6), all for the gown, this institution of breeding which I here delineate shall be equally good both for peace and war. Therefore about an hour and a half ere they eat at noon should be allowed them for exercise and due rest afterwards ; but the time for this may be enlarged at pleasure, according as their rising in the morning shall be early.

The exercise which I commend first is the exact use of their weapon (7), to guard and to strike safely with edge or point : this will keep them healthy, nimble (8),

(1) Asia Minor.

(2) Besides means : not to mention.

(3) Meaning : schools or universities.

(4) The seat of a school of Greek philosophers, called the Cyrenaics and whose founder was Aristippus of Cyrene.

(5) These : the schools enumerated above.

(6) Lycaenum : in italics in original. A walk on the bank of the river Ilissus, in Athens, where Aristotle used to teach his disciples.

(7) Meaning sword. Milton was an expert swordsman.

(8) Italics are used in original for : Socrates, Aristotle, Greece, Italy, Asia, Cyrene, Alexandria, Sparta.

strong and well in breath, is also the likeliest means to make them grow large and tall, and to inspire them with a gallant and fearless courage, — which (1) being tempered with seasonable lectures and précepts to them of true fortitude and patience, will turn into a native (2) and heroic valor and make them hate the cowardice of doing wrong. They must be also practised in all the locks and gripes of wrastling (3) (wherein Englishmen were wont to excel) as need may often be in fight to tug (4), to grapple (5) and to close; and this perhaps will be enough wherein to prove and heat their single (6) strength.

The interim (7) of unsweating themselves (8) regularly and convenient rest before meat may both with profit and delight be taken up in recreating and composing their travailed (9) spirits with the (10) solemn and divine harmonies of music heard or learnt; either while the skilful organist (11) plies (12) his grave and

(1) Note embarrassed construction.

(2) As opposed to acquired.

(3) Obsolete for wrestle.

(4) To tug means to struggle.

(5) Instead of to grapple, the 1673 facsimile has *or grapple*. Same meaning as to close : to contend in close fight (Webster).

(6) Probably with the meaning of individual.

(7) The meantime.

(8) Cooling themselves after exercise.

(9) Obsolete for tired.

(10) The omitted in reprint of 1780.

(11) Organist in italics. Morris says that no earlier use of this word can be found.

(12) Practices,

fancied descant (1) in lofty fugues (2), or the whole symphony (3), with artful and unimaginable touches, adorn and grace the well studied cords of some choice composer: sometimes the lute, or soft organ stop waiting on (4) elegant voices, either to religious, martial or civil ditties (5), — which, if wise men and prophets be not extremely out (6), have a great power over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered (7) passions. The like also would not be unexpedient (8) after meat to assist and cherish (9) Nature in her first concoction and send their minds back to study in good tune and satisfaction : where having followed it (10) close under vigilant eyes till about two hours before supper, they are by a sudden alarum or watch word to be called out to their military motions (11), under sky or covert, according to the season, as was the Romane

(1) A variation by ornament of the main subject or plain song (Webster).

(2) A fugue is « a polyphonic composition, developed from a given theme or themes ».

(3) A choir : in the English of Milton's time, a symphonist is a chorister.

(4) In the sense of accompanying.

(5) A little poem intended to be sung. Milton's sentence is quoted by Webster.

(6) Very idiomatic for wrong.

(7) Deprived of moderation.

(8) Obsolete for inexpedient.

(9) Take care of.

(10) Refers to study.

(11) Meaning : drill.

wont; first on foot, then, as their age permits, on horse back to all the art of cavalry (1) : that, having in sport but with much exactness (2) and daily muster served out the rudiments of their soldiership in all the skill (3) of embattailling (4), marching, encamping, fortifying, besieging and battering (5), with all the helps of ancient and modern stratagems, tactics and warlike maxims, they may, as it were, out of a long war come forth renowned and perfect commanders in the service of their country (6). They would not then, if they were trusted with fair and hopeful armies, suffer them, for want of just and wise discipline (7), to shed away from about them like sick feathers, though they be never so oft supplied ; they would not suffer their empty and unrecrutable (8) colonels of twenty men in a company to quaff out or convey into secret

(1) The meaning is : through all steps to the full knowledge of the art of cavalry.

(2) Meaning : regularity.

(3) « Rudiments » and « all the skill » scarcely agree.

(4) Archaic : to furnish with battlements.

(5) Demolishing.

(6) Does Milton mean his pupils to come out of college as renowned as out of a long war? This would be too utopic, even coming from Milton. But the sentence is not clear and the punctuation is no help towards its elucidation. I therefore suggest writing as it were between two commas, the meaning to be : should the case happen.

(7) According to S. R. Gardiner, this is an evident reference to Essex.

(8) This apparently coined word can have no other meaning but : unable to obtain recruits.

hoards the wages of a delusive list and a miserable remnant (1); — yet, in the meanwhile, to be overmastered with a score or two of drunkards, the only soldiery left about them, or else to comply with all rapines and violences. No, certainly, if they knew aught of that knowledge that belongs to good men or good governors, they would not suffer these things.

But, to return to our own institute (2), besides these constant exercises at home, there is another opportunity of gaining experience, to be won from pleasure itself abroad (3): in those vernal seasons of the year, when the air is calm and pleasant, it were (4) an injury (5) and sullenness against Nature not to go out and see her riches and partake in her rejoicings with heaven and earth. I should not therefore be a persuader to them of studying much then, — after two or three year (6) that they have well laid their grounds (7) — but to ride out in companies with prudent and staid guides to all the quarters of the land; learning and observing all places of strength, all commodities (8) of building and of soil,

(1) Milton's colonel does not even pay the few men who are left him.

(2) Meaning college. Cf. the Institute of France.

(3) Out of doors.

(4) It would be.

(5) Meaning an offense.

(6) Not years: a Saxon neuter form, the same in singular and plural.

(7) Ambiguous, says Morris. The meaning is plain enough: having gone though the rudiments carefully.

(8) Conveniences,

for towns and tillage, harbors and ports for trade; sometimes taking sea as far as to our navy (1), to learn there also what they can in the practical knowledge of sailing and of seafight. These ways would try all their peculiar (2) gifts of nature ; and, if there were any secret excellence among them, would fetch it out and give it fair opportunities to advance itself by — which could not but mightily redound to the good of this nation and bring into fashion again those old admired virtues and excellencies, with far more advantage now in this purity of Christian knowledge (3).

Nor shall we then need the Mounsieurs (4) of Paris to take our hopeful youth into their slight (5) and prodigal custodies and send them over back again transformed into mimics, apes and kicshoes (6). But if they desire to see other countries at three or four and twenty years of age, not to learn principles (7), but to enlarge experience and make wise observation, they will by

(1) As far as to the navy's anchorage.

(2) Particular, special.

(3) This refers to the qualities and virtues of classical Greece, which remain Milton's ideal. But these qualities, great and precious as they were, could shine with more brightness still in the midst of Christian surroundings and civilisation.

(4) This should be *messieurs*.

(5) Foolish, silly. Cf. German *schlecht*. Milton was a true Britisher.

(6) Webster quotes this as the Miltonic form of kickshaws, meaning a delicacy or fantastical dish, the etymology being the French *quelque chose*.

(7) *Principia*, the rudiments.

that time be such as shall deserve the regard and honor of all men where they pass and the society and friendship of those in all places who are best and most eminent.

And perhaps then other nations will be glad to visit us for their breeding or else to imitate us in their own country.

Now lastly for their diet there cannot be much to say, save only that it would be best in the same house (for much time else would be lost abroad and many ill habits got); and that it should be plain, healthful and moderate I suppose is out of controversy.

Thus, Master (1) Hartlib, you have a general view in writing — as your desire was — of that which at several times I had discoursed with you concerning the best and noblest way of education: not beginning, as some have done, from the cradle, which yet might be worth many considerations, if brevity had not been my scope (2); many other circumstances also I could have mentioned, but this, to such as have the worth in them to make trial, for light and direction may be enough (3). Only I believe that this is not a bow for every man to shoot in (4) that counts himself a teacher, but will require sinews almost equal to those which Homer

(1) The facsimile of 1673 has Mr.

(2) In the sense of aim.

(3) Note heavy Latin constructions.

(4) Shoot with.

gave Ulysses. (1). Yet, I am withal (2) persuaded that it may prove much more easy in the assay (3) than it now seems at distance, and much more illustrious; — howbeit (4), not more difficult than I imagine, and that imagination presents me with nothing but very happy and very possible according to best wishes if God have so decreed and this age have spirit and capacity enough to apprehend (5).

THE END

(1) When Ulysses returned, Penelope promised her hand to any of her suitors who could bend Ulysses' bow. Ulysses alone could do it.

(2) Obsolete for, with this, with that.

(3) Essay, trial.

(4) Nevertheless.

(5) In the sense of understand.

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